

False Judgments Reprehended:

AND A

Just Reproof to Tho. Everndon,

And his Associates and Fellow Travellers,

By J. Keith & J. Rudd

For the false and rash Judgment T. E. gave against G. K. and his faithful Friends and Brethren, at the publick Meeting at *Philadelphia*, the 27. of 10. Mon. 1692. And also for their bringing with them their Paquet of Letters (*Sent like to Damasus*) containing the false Judgment of a Faction of men, calling themselves the Yearly-Meeting at *Tredaven* in *Maryland* the 4. of 8. Mon. 92. And another false Judgment contained in another Letter from *William Richardson*. All which will return upon their own heads.

IT is greatly worth the noticing, that these men who call themselves the Yearly Meeting at *Tredaven* in *Maryland*, meeting the 8 Mon. 1692. have most rashly and unchristianly, contrary to all Gospel-Order, condemned G. K. and his Friends, as appears by their Paper signed by *Thomas Everndon*, *Rich. Johns*, *Rich. Harrison*, *John Pitt*, *W. Dixon*, *J. Kiley*, and several others, without all hearing of him, or sending any of their Brethren to enquire into the truth of things, or true cause and ground of the Separation here, and such other things as they lay to his charge.

And whereas they say in their Letter, That he accuseth his Brethren and renders them to the World as a People not fit to hold Communion with, and that there are more damnable Heresies and Errors clanked among the Quakers there (*viz. in Pennsylvania*) than in any Protestant Society in Christendom.



Ans. Oh! the gross Partiality and Injustice of these men! when was it that G. K. published this to the World, viz. *That they cloaked more damnable Heresies and Errors here, than in any Protestant Society in Christendom?* was it not in answer to the 28 false Judges, that had published in the face of the world their false Judgment against him, in which they published these words, and not G. Keith, for he spoke them in a private Meeting at a private house in Burlington, where about 20 men called Ministers were met; and had they been wise they would not have so publicly accused G. K. for them in their said Paper, which though they did not print, yet caused it to be read at Monthly & Quarterly Meetings, and at other Meetings on first days and week days, where many that did not profess to be Quakers were present, whereby it was noised all about; and G. K. was publicly opposed and interrupted in his Testimony in most places, and when he prayed in Meetings, many kept on their Hats, and all because of this Paper of false Judgment against him by the 28. and it is but a circumstance whether a thing be printed or not, seeing they published it all over the Country, and sent it to most parts in America where there is of the People called Quakers, before G. K. published it in print; so they were the Publishers of it, and not G. K. And this is sufficient to discover their Partiality and Injustice in this particular, which is the principal thing they pretend to have against him.

Again, whereas they blame him for *Seperating from Friends and Brethren*: By this it plainly appeareth that they own such to be their Brethren, who are guilty of denying and opposing Faith in the Man Christ without them, which these here have done. And for the Seperation which our Opposers first made, and were the cause of, we are well warranted by the holy Scripture, that saith, *Come out from among them, and be ye seperate; Be ye not unequally yoked with Unbelievers; what fellowship hath a Believer with an Infidel?* and such indeed are all them who have not Faith in the Man Christ without them, as in Christ in them, as these our Opposers have not, who set up the *Light within* to be sufficient without any thing else, as their Judgment against him plainly expresseth, so excluding the Man Christ Jesus without us from having any part in our Salvation.

Again, they tell G. K. *That if any of them had been guilty of these things, he ought to have laboured their Recovery in love and in the Spirit of meekness.*

Ans.

Ans. And so he did for above a year, with much love and patience and met with great Contradiction, Hatred and reviling Language from them for his pains; and he did bear and suffer so long, that he could not with peace of Conscience suffer it any longer, and brought the matter of Difference orderly from one Meeting to another, but there was no Remedy. And whereas they say, *He ought to have stated the Difference and sent it to London*: He did write to G. Wotchead and Friends at London, and had their answer, approving his Doctrine, before he printed any thing, & yet this prevailed nothing. But G. K. did not write to them as having any uncertainty or doubt in himself of the truth of the Doctrine asserted by him, nor was he free to submit so great a matter of Faith and Conscience, by way of Absolute Submission, to any man or number of men, as *Whether Christ without us was to be believed in, as well as Christ within us, as necessary to our Salvation?* for things of that nature are not to be submitted, by way of Absolute Submission to the best of men, it contradicteth our antient Principle, viz. *That the Spirit in each particular is the Rule of Faith and Doctrine.* But G. K. did never refuse to appeal or submit to the Spirit of Truth in any of his faithful Friends in Old-England or any where else, but proffered it, and was refused, not doubting their unity with him in this weighty matter, but because it is so unquestionable a Truth among Christians, *That Christ without is as necessary to be believed in for our Salvation, as that God in Heaven is to be believed in*; therefore he thought it not necessary to concern his faithful Friends to seek their assistance to determine that which all Christendom grants in words, and none but the greatest Apostates and Hereticks dare deny.

Next, let it be observed, that after Tho. Everndon and the rest had given forth the said false Judgment in Maryland, T. Everndon, accompanied with Rich. Johns, Rich. Harrison & Humphry Hodges, comes to Philadelphia, and before they had been here 48 hours, out of the Meeting on the 17 day of 10 mon. in a publick Meeting appointed at Philadelphia, where was present about 500 People, T. Everndon said, *That having seen certain printed Books that came down to Maryland, wherein his Brethren were charged with denying the Man Christ Jesus, & Faith in him, and the Resurrection of the dead*; I said (said he) *I would go up and see what the matter is among my Brethren, whether these things be so or not, that these Books come down among us, wherein they are charged with denying these things*; and now since I am come I have made enquiry of the Parties so charged,

charged, & I find my Brethren sound in the Faith concerning all these things, and therefore these are Lyes and Calumnies cast upon us, and I have this word of Comfort further to deliver to you, my Brethren, from the Lord, That the Judgments of the Lord will overtake them that have printed and published these things to the Dishonour of God, and his Truth, &c.

Where Note first, That he said, He came up to enquire whether these things were so or not, and yet near 3 Months before he came here to see whether these things were so or not, he and his Companions believed Reports against us in Maryland, and signed the said Judgment against us. Now pray consider whether T. E. and Companions were the Impartial men they pretend to be to enquire and judge of this great Controversie, when 1st, before they came here they gave their Judgment against us upon bare Report: 2^{ly}. When they came here, before they had time to make due enquiry (viz. in less then 48 hours) to say, That he found his Brethren sound in the Faith, and That these were Lyes and Calumnies cast upon them, was great rashness: First they condemned us, and then T. E. said he came some hundreds of Miles to enquire whether these things (for which they had condemned us) were true, or not: Was ever greater Folly acted by men pretending to Reason, Conscience and the highest Perfection in Christianity? Our Souls pity them, and heartily desire that they might see their Rashness, and Repent.

But to demonstrate that T. Everndon had but one ear to hear, or at least to give credit to one party in prejudice to the other, pray note these following Observations.

Obser. 1st. That at the said Meeting 27 of 10 mon. before T. E. gave his Testimony, John Wilsford declared a long time concerning the Faith of Christ, saying, He had the TRUE Faith of Christ, as he dyed, and rose again, and ascended, and was our Mediator in * Heaven, before he came among Friends, and even from his Childhood he had that True Faith, but yet that Faith did not purifie him, nor gather him to God, but he remained in the dark, and his Religion was only an outside Profession, &c.

Obser. 2^{ly}. That T. E. did not only hear J. W. speak this, but he also heard G. K. reprove divers things in his Doctrine, and prove it to be false & unsound, especially that he said, He had the true Faith of Christ as he dyed and rose again, and yet that Faith did not purifie him, &c. This, said G. K. is unsound Doctrine to call that the true Faith of Christ

Christ that doth not purifie nor gather to God, nor bring a man out of the dark, and to have no more of Religion than an outside Profession; this is not the true Faith, but a false Faith; for the true Faith purifies the Heart, and gathers unto God, and brings him that hath it to know the *Ritual and inward Life of Religion*. If he had said, he had not the true Faith of Christ crucified, &c. but a dead literal and notional Faith of it, he might have said true; but to say he had the true Faith, and yet that it did not purifie him, doth prove him to be yet ignorant of the true Faith, and that he is yet in the dark. There is a true and a false Faith both of Christ without & of Christ within, the False is only *Litral, Historical and Notional*, and many have no other but a bare *litral, historical and notional Faith of Christ without*, as others have *of Christ without*; they say, they believe that Christ is in them only because they read it, and hear it preached, but this Faith is dead, and is not true, more than a dead Picture of a Man is a true Man; but the *True Faith of Christ*, both without and within is a *living fruitful Faith*, wrought in them who have it by the Power & Spirit of Christ, accompanying the Preaching of it, and the Testimony of the holy Scriptures concerning the same.

Observ. 3dly. That at the same Meeting F. E. heard John Hattens grossly pervert that place of Scripture, 1 *Thes. 4. 13.* *We which are alive, and remain to the Coming of the Lord, shall be caught up to meet the Lord in the Air, &c.* which most evidently relates to his coming in his glorified Body without us at the great Day of Judgment, whereas F. E. applied it wholly to mens being caught up in the Spirit, grossly confounding Christ the Son, the Heir, with the Air, which he also heard G. K. contradict and reprove.

Observ. 4thly. That the Printed Judgment concerning *W. H. Scott*, (which is a true Copy of the Original Faith, *That it was proved by W. H. Scott that he said G. K. preached the Christ, because he preached Faith in Christ within & without, is evidence sufficient of his unbelief,* and yet he was all along allowed to preach and pray in Meetings.)

Obs. 5thly. That by their printed Judgment concerning *F. E.* it is evident that they clear F. E. and condemn G. K. for saying, *That Light is not sufficient without something else* (to wit, the Man Christ Jesus) and what he did & suffered for us on Earth, and what he is now doing for us in Heaven, and which at the next Monthly Meeting, *They* (the *Light*) at the Mouth of the Meeting acknowledged, *They* knew G. K. meant the *Man Christ Jesus*, and what he did and suffered for us, and what he is now

a doing for us, to be that something else; thereby denying the Man Christ Jesus from having any part or share in our Salvation.

Obser. 6th. That both on the first day before in the publick Meeting, and in the evening before this Meeting G. K. gave T. E. and Companions a faithful account how John Delavall had accused him of being *guilty of Heresy and Error in a Fundamental Doctrine*, for asserting that *the Light within is not sufficient without some-what else*: thereby excluding the Man Christ Jesus without us.

Now after this, which T. E. could not but be sensible of, for him to say in such a great Auditory, *That he had made enquiry, and found his Brethren sound in the Faith, and these things in our printed Books were Lies and Calumnies*, sheweth his great weakness in this, as Folly and Rashness in his signing a Paper of Judgment against us in *Maryland* upon bare Reports. And therefore it is manifest that T. Everndon has been very imprudent in the management of this weighty Affair, thus to clear the guilty and condemn the Innocent, and that in the Name of the Lord. Oh! the righteous Judge of the whole Earth, who knows the secrets of all hearts, will judge for these things.

And in private Conference that Evening aforesaid, the principal thing for which T. E. blamed G. K. was, *for making known to the World, the Errors of some called Preachers among the Quakers here, saying, he had made Friends stink, and become the Song of the Drunkards.* But G. K. said, he had not made them stink, but themselves had done it, as when the Sun shines warm on a Dung-hill, the Dung-hill is to be blamed for the stink, not the Sun. Also, G. K. did expostulate with T. E. and his Companions, Why they did lay open to the World the Adultery of T. E. once a great Preacher among them; whereby the Quakers generally there away became a stink and a Song of the Drunkards, and many on that very account left the Quakers Meetings; They replied, *His Wickedness rested on his own head.* To which G. K. said, If Carnal Adultery be not to be hid, so more is spiritual Adultery, as this is to deny the Lord that bought us. So that their blaming G. K. for not sending to Friends in other parts, or to London, is as idle as if we should send to London to enquire whether Adultery be a sin for which we ought to deny them who are guilty, as not to be separated from, and not fit to hold Communion with. And why should G. K. & his Friends any more delay their publishing to the world, (After endeavours used to reclaim them) a Testimony against some mens spiritual Adultery here,

here, which is their gross Heresie, in denying the Faith of Christ without us, as he dyed for our sins, &c. as necessary to our Salvation, any more than they in *Maryland* delayed to publish *T. T's* carnal Adultery? Or why should *G. K.* and his Friends call for the assistance of Friends in remote Parts, or at *London*, to condemn a Heresie that is as manifest a sin as Adultery is? And if Friends at *London* found themselves concerned to give forth a Testimony in print against one that was said to carry the Bible to the Exchange to burn it, ought not *G. K.* & his Friends to be concerned to give forth a Testimony against them that deny Christ without us, not owning him to be concerned in our Salvation, but only the Light within us, seeing to deny Christ, of whom the Bible declareth, is more than to deny the Bible, that is a declaration of him.

And one of *T. E's* Companions, viz. *Richard Johns*, charged *G. K.* for calling the Errors of particular Persons on the Body of Friends, which *G. K.* denied, & proffered to show him that he cleared faithful Friends of it, & did not charge these Errors and Heresies upon all here nor elsewhere, nor yet upon any others that are not guilty, as we believe many are not, but only upon a Party or Faction of men that are no true Quakers, but degenerated from the true Principles and Practices of the Quakers. And in their Paper *Richard Johns* and the rest give false Judgment in matter of Fact, viz. That we have rent and separated from Friends; for these who have separated from us, and we are separated from them, are no true Friends and Brethren, because holding Antichristian Doctrines; and we have not rent, nor are separated from faithful Friends, as we have alwayes declared; see our first Book, called, *Some Causes of the late Separation*, p. 29. we say, We design not any Separation from our faithful Brethren here or any where else in any part of the World, for we declare we are one with all our faithful Brethren in all parts of the World, both in Spirit, Doctrine & Practice of true Christianity; & we faithfully believe, that our Faith in all things doth well agree to all our faithful Brethren every where, and is the real sound and upright Faith, as it hath been received, not only by antient Christians in all Ages of the World, but also by the most sound, antient and present Friends of Truth, called in scorn Quakers. And in *The Plea of the Innocent*, p. 10. it is expressly declared, That *G. K.* is in unity with Truth and faithful Friends, not only in Old England, but all places where they are.

The next is a Letter from *William Richardson* to *G. K.* dated the 20

of 16 mon. 92. from West-River in Maryland, who chargeth G. K. That his Spirit strikes at the Light as not being sufficient, and sets People a puzzling in the Air, and some to question whether they have received the Truth or No; saying further, What is the meaning of these Masters of Faith in Christ without, and Faith within (like to what Richard Jones said to G. K. That it was a needless distinction, viz. Christ without and Christ within) seeing no true Believer in Christ within; dare disdain the Works, Miracles, and holy Doctrine performed in that Body. We must consider the fallacy of his words concerning Christ without, which are no more than any Socinian or Pelagian will own; but he hath not a word of owning Faith in Christ without as being necessary to our salvation; for it is not enough to own the Doctrine, Miracles and Works of the Man Christ without us, for the Doctrine, Miracles and Works of the Prophet and Apostles are to be owned, but yet none of them are to be believed in as the Author of our Eternal Salvation, but Christ only; and it is apparent by his Letter, that he agreeth with J. Wilsford and other his ignorant Brethren, that only the Faith of Christ within is the Faith that perfects the heart, and that the Faith of Christ without is Historical, outward or traditional, an made & formed Faith that the Lord never was the Author of; and this is that Faith which he is now at it for contending about, whereby he sheweth his exceeding Ignorance; for G. K. hath preached in the hearing of William Widdowes several times the Faith of Christ both without and within, and that every made or formed Faith of mens making, but the inward Faith and Gift of God, wrought in all who have it, by the Spirit and Power of God, even that mighty Power that raised Christ from the dead. Therefore let who will despise and reject this Faith, we are assured we have many faithful Brethren both in America, England, Ireland, and other parts of the World, who are lovers of the Truth, and will bless God in our behalf, that he hath raised us up such Witnesses for his holy Truth in the midst of such great Persecution and Opposition.

To conclude, it is no small matter of Admiration to us, that so many Quakers in Maryland, who have all along pretended, That they were for the Cause of the Poor, yet now are with Opposers here, who have begun to persecute some of our Friends for asserting the Quaker Principle against the use of oaths and interest; for our printed appeal.

George Keith, Thomas Dand.

